



About the Author

ALHAJI RAHMON ADESOJI ASALU, son of Alhaji Abdul Azeez Asalu was born at Isoloshi, Otta on May 1st, 1942. He is a Prince of Two Ruling Houses in Otta, Ogun State. Ijemo Isoloshi and Ikowogbe Ruling Houses. At Lagos State, he is a principal member of Ilupokiki Ruling House of Iju Royal Family.

At Ijemo Isoloshi, the 1st Ruling House in Otta. He is the 7th Generation viz Osolo begat Akinsewa, Akinsewa begat Osholusi, Osholusi to Olumade, Olumade - Ilupokiki. Ilupokiki - Osu-Ekun Agbebi Asalu. Chief Asalu begat Alhaji Azeez Asalu, the father of the Author. His relationship with these Ruling Houses tremendously help him in his research on this Book.

AT THE 2ND RULING HOUSE - IKOWOGBE

Oba Adelu begat Olukori, Olukori begat Ajayi-Ekun, Ajayi-Ekun begat Agbebiyi Oyeyemi, Agbebiyi begat Osu Ekun Asalu who begat the father of the Author.

AT IJU-AGAA

In Lagos, Osho-Ogun whose only child Omolomo inherited about 18 villages in Lagos married Olumade who begat Ilupokiki, Ilupokiki was the mother of Chief Osu-Ekun Asalu, the Author's grand father.

MATERNALLY

The Author's maternal grand father and Guardian Pa Sanusi Olorunfunmi was from Dada Asaila Olobe Family, Otun-Otta; Olorunfunmi's mother Mobolowo-Aiye was from Ilugba, Ileshi Compound, Ijana, Otta.

The grand mother was from Aro family, Ilata and Edun Agba family, Ibikan, Atan, Otta.

He started schooling in 1995 at the age of 13 years at St. Jame's School, 1955 - 1960 and Anglican Secondary Modern School 1961 - 1963. He worked at Barakat Store and Lababedi and Co. in 1964 - 1966. He joined Standard Bank Plc. now First Bank Plc. in March, 1966.

He took correspondence courses with Rapid Result College, London and became an Associate of Institute of Bankers in 1976. As a lover of Reading, he took correspondence courses with Institute of Journalism and Writing in New Jersey USA.

He is the Author of Awori OMO ALADE published in 1985; E-beru Olohun Oba Esan published in 1993. Treasury for Divine Mysteries published in 2000, Egberun Ikilo and Awori Jewel of Inestimable Value, 2011.

HOW OTTA WAS FOUNDED



By: ALHAJI RAHMON ADESOJI ASALU

THE HISTORY OF OTA
IJEMO, ISOLOSHI RULING HOUSE
BY: ALHAJI R. A. ASALU



OGBODOGI SHRINE

The History of Ota Town like the History of every Town in Yoruba Land is shrouded in obscurity. The constantly received details are (for the most part) Legendary. The early settlers were not only complete illiterates but they also detested telling people their History for “Security reasons”. And so the official language (Awori) is unwritten.

The commonly accounts received so far were from tradition carefully whispered into the ears of their own progeny with serious warning that nothing should mistakenly be divulged to an outsider. The historian therefore are usually certain families with watertight relation with the Ruling Houses. Thus the Isoloshi who are the descendants of Osolo are the only ones that could be relied upon to give the nearest to the precise history of Ota town.

As usual with all the Awori’s (Wherever they are found) the people of Ota claimed to have come from Ile-Ife (The home of Setilu Agboniregun).

Though Olofin the great father of Aworis actually migrated from Ile-Ife to Ota, he was the Crown Prince of Oba Oluaso, the 4th Alafin of Oyo.

Olofin came to the South because Onigbodi his junior brother usurped power when he was on hunting expedition at Ile-Ife. This was immediately after the death of Oba Oluaso.

During the life time of king Oluaso, he was unhappy with the Crown Prince-Olofin, because he did not show interest on what was going on in the Palace, instead He preferred to spend as much as 6 months on hunting expedition with his co-hunters at Ile-Ife.

Onigbodi on the other hand was very keen on the Throne. He was already in firm control of the Palace routine before the aged father died.

The King without doubt know that there would be problem when he

eventually dies. He invited the Chief Ifa-Priest for Oyo Town, Asaila, who after consulting the Oracle confirm the King's anxiety of possible fratricidal war after his death.

To prevent the apparent conflict, King Oluaso was advised to use a very beautiful Beaded Crown, 200 Cowries, Thirty dry Rats, Oro Knife Thunder Peal, Oduduwa's special ORACLE (Opele Oduduwa) Sobi plate, Sixteen Kola nuts, Sixteen Aligator pepper, a Masquerade outfit (Aso-Egungun) as sacrifice for Orangunla - One of the uncountable idols having their Shrines located at the King's backyard. Some of the fetish were carefully assembled inside Sobi plate and the Beaded Crown carefully placed beside it.

Everything was then packed inside an extra-ordinarily large Calabash (Igba Pakata). They were finally wrapped with the Egungun outfit. (Aso Egungun).

It was actually necessary to split ABATA Kola into its four parts and flip them before the beneficiary of the sacrifice to confirm accuracy and acceptance. Therefore, a Kola (Obi-Olojumerin) was split into its natural sides and cautiously flipped before Orangunla Shrine but the result was negative.

The names of Alara, AJERO, Iwurin-Ore, Ogbodogi, Obaluwaiye and many other important Idols in Old Oyo were mentioned on the Kola but the results remained negative. Consequently, the King became swoon faced. The expression of fear, frustration and fury on his face was ugly to see.

The Ifa Chief Priest then advised the King to keep the fetish in a shelf (Okepo) until the General meeting of all ifa priests, to enable him rob minds with them on why the Ritual was rejected by all the Idols.

The King died three days later and the Ifa-Chief Priest was afraid to discuss the issue of unacceptable sacrifice with anybody. He kept mute with a strong conviction that the king was the real sacrificial lamp the idols needed. But



ORE SHRINE



IRUMOSAYIN SHRINE

contentions for the Throne immediately commenced between Prince Abiodun Fadina and his Brother Oli-Agbobiado. They both insisted that it was the turn of Ijemo Isolosli to ascend the Throne.

Prince Salami Oyelusi and his family at Ikowogbe also contended that it was their turn. When the Issue became really confusing and tensions began to mount, the Division officer for western state (D.O). Set up Chieftaincy enquiry to solve the problem.

A comprehensive material details would be read in “Aworì's Treasure of Inestimable Value” to be launched soon.

I wish His Royal Highness Prof. Abdul Kabir Obalanlege more years on his father's Throne.

**ALHAJI PRINCE ADESOJI ASALU
ASIWAJU MONI-INU-OLA ANOBI CENTRAL MOSQUE OTA.
DD 30-8-2011**

God works in veil through veil, He knows what is behind the minds of all his creations.

He is the Lord of Power and rule, He gives power to whom He is pleased, and remove power from whom He is pleased. He cause the Night to gain out of the day and causes the day to gain out of the night he creates all things with the advance knowledge of what will happen to them after they come into existence.

So the All-knowing knew what the Ifa-Chief Priest did not know about the sacrifice at Okepo. It was the sacrifice that later determined the extent of Olofin and his progeny, the Aworì's land and domain as it is known today.

OLOFIN PREPARED FOR WAR

Olofin returned to Ile-Ife three months after the death of his father, Oluaso. He heard with dismay, about his Brothers usurpation of his power.

He sent an emissary to all the traditional Chiefs of Oyo to nprepare for war. He said **“I am ready to teach Onigbodi a lesson for his thick-headedness”**.

The message sent a chivering waives down the spines of the people of Oyo. All the Chiefs knew that Onigbodi is a rough diamond. He was proud and very obstinate. But those who knew Olofin assuredly knew the type of danger that was hovering over Onigbodi's head.

Olofin sent words to Onigbodi ***“I give you nine days to vacate the Throne, failure of which your skull would become my drinking cup”***.

Onigbodi's response was ***“I don't want to see you around here until you are prepared to come and prostrate in allegiance to me as the new king”***.

The prompt intervention of the Elders and all the Traditional rulers of Oyo on the long run saved the situation. They invited all the Ifa Chief Priest to Ile-Ife and the Oracle was consulted once again in the presence of Olofin himself.

The Priest decoded the emerging information from the Oracle into song.

*Afi jejejaiye
Oba ni olofin,
Eniti kiifikita kita
pinle oro.*

*Oba ni Olofin
Ohuntia fun ni
Ni a ngba
Oba ni Olofin.*

Which literally means that Olofin is a king in every facet of life. But his star forbid violence in any form, and that he should also be contented with whatever legacy is bequeathed for him

What was the legacy? It was the sacrifice inside Okpeko; (a Shelf) inside the King Private Residence and which included a beautiful Beaded Crown. The Elders together with the Ifa Priests decoded the composition of the sacrifice. The most important being that Beaded Crown signified the fact that Olofin would be a King in future and that his domain is outside Oyo Empire.

Lawal Apaa first told me-that-
Aina Ako is now a king, I am completely dejected.
If possible we would do it together
Because Otta Affairs takes very little time
To become terrible and dangerous Alaba's Father) Kange,
I am really depressed
Nobody can fathom this world's direction.

OBA-AINA-AKO SUPPORTERS

The people of Ijana Quarters Otta on the other hand were very happy for having a Ruling House with them (Ileshi). In addition to being the sole-maker of Ajanas of Otta.

Their Songs:

Ijanas ti di Oga oo heeh
Ijana L'Oba inaa kii 3ce
Pelu awon Omoo pelu awon Omo-otun o.
Ati di Olubori O, ti n bawon na-oja Ale 2ce
Ati di Olubori O, ati fi Imoran s'okan
Araba see bee, O dijii O, Araba see bee O di Ijii O.
Ijana ti di Olugbile oo

Meaning

Ijanas have become the leader, haah
The king will always admire the people of Ijana,
Together with the people of Otun Quarters,
We have become the Winners
We now think of the same thing
Hurray, The former little fig-tree has now grown
To be a very big shade tree
We Ijanas have without doubt
Become a large Estate owner and solidly established.

PRINCE OYELUSI VS PRINCE ABIODUN FADINA

Oba Aina Ako reigned for 25years, 1902 – 27. After his death, serious

of Otta were taken by surprise when they heard that Aina Ako had performed Ipebi Rites at Abeokuta instead of the age long customs of performing Ipebi at Iga-Isokorun in Isoloshi Otta.

Hence the Cognomen “**Eleshi Awodo-Ogun Joye**”. The man who swam through Ogun River to become Olota.

The people of Otta quickly composed an Agasa Song, to express their astonishments.

“Aiye loseeee
Omo araiye lose won 3ce
Baba koo koju u sile fomo o, o
L'o ba di eyipon
Igbimo Otta, ejowo e Bo seseen Awa yoo ba won see
Ohun waa L'Otta ko me mii pee lile
Aiye lo sewun, Lawani-apaa lo sofumii
Paiye mi lee. Aina lo tii goroyee
Bo seseen awa yoo ba won see; O Iwun waa l'Otta
Ko me-mii pee di lile.

Bo seseen awa yoo ba won see, O Iwun wa L'Otta
Ko me-mii pee di lile.
Aiye yii le Baba Alaba o, pele ke, Kange Awa ko me rogbon Aiye see.
Otoju sumii, Baba Alaba o
Pelekee Kange, awaa kome rogbon Aiye see.

Meaning

The worlds deceive and deceived them 3ce
The children of Adam deceived them 3ce
Obstinate father failed to leave the post
To his stubborn child.
Thus confusion galored
The issue became sour
And the environment charged,
And sur-realistic

He was advice to carry the sacrifice to the extreme south of Oyo where a vast expanse of land bequeathed for him and his progeny would be discovered.

OLOFIN JOURNEY TO THE SOUTH

Olofin was advised to carry the sacrifice along to the south and be searching for a large river on which he should place the Mystery (Awo-Sobi) Plate. “Wherever you first see a running River place the plate on it, it would not sink. You are to mark the place with one of your children, because that would be the boundary between you and your brother” advised the Chief Priest.

Before he left Ile-Ife with an incarnated song
Asanpa Ola Wolu
Ari Irin Oye Woja
Eleda emi Omo Oluaso loda mi
Atewe-tagba, ni nrun orin Owuro
Bi Ojo ba ti yo bayii
Ni Ooga re nmu Ilu
Inu kii bi Onisegun, ki o da Ifa Isegun re nu u
Inu kii bi Babalawo, ki o da Igba Ifa re nu u
Aruka ni Alaaru nru osuka, ki Ogba ki o gbami loni
Aruka ni Alaaru nru osuka, ki Ogba ki o gbemi loni
Gbogbo Igi ti Elegbede ba ri owo baa, ni ndun

Yiye ni nye Eiyele
Riro ni nro Adaba lorun
Pate-Putu ni nse Adie-Aba
Oroti Okete ba baa Ile so ni Ile ngbo
Yoo yemi dandan.

Literary means:

“He who strolls majestically in the Town, and walks like a Chief into the market.
The Lord is my Creator;
Both the Young and the Old love to clean their mouths daily.

Lord let me be accepted everywhere as a King.”

Whenever the sun rises, it’s rays cover the whole Town

No Ifa-Priest ever throws away His Bag of Oracle in annoyance

No herbalist would throw away His Box of charms.

Olofin left Ilare area of Ile-Ife with the Legendary ‘Awo’ the content of which space constraints would not permit me to itemise here but which has been briefly stated above.

He discovered the Ogun river for the first time at Olokomeji. He stopped there temporarily but left one of his sons Iderewu Aradowolu and some friends there. They moved downwards to Aro, stopped there for 17 days. Aro is also named after one of Olofin’s sons Idowu - Aro-bi-Ologbo-Egan. He was a very brave Hunter.

From there Olofin and his co-adventurers followed the river’s course downwards to Oke-Ata near Isaga. There, He left one of His sons Aderenle Oyelekan. At Oke-Ata-Odo-Ogun and Odo-Awa flew together into a confluence they mistakenly thought that, that was the large river being described as their destination, so they started to dance. However, the plate did not sink as they were for told by Ifa.

They followed their journey to Ibaragun and later discovered that Ogun River flew into the Lagoon at Majidun. He carried out hunting expedition to so many places among which were Isolo, Ojo, Ewu and Agboyi. Iba, Egun, Ikotun, Idimu, Tootowu, Ogba, Ikeja, Ojoota, Ojuwoye and Ikola.

From Ikola they carried on to a place known today as Idi-Egun in Isoloshi Quarters, Ota. Idi-Egun has a unique story of its own. But suffice here to say that Osolo later decided to be using the place as settlement, see my pamphlet Titled: Awori-Omo Alade, launched in A.U.D. In 1985.

Osolo and Talabi the last two male children of Olofin, one day called on their aged father to allow them to go and settle at Idi-Egun. He agreed with them but warned them not to settle far from each others.

Otegbola Asalu IV.

EMERGENCY OF THE THRID RULING HOUSE ILESHI

Oba Isiyemi's Period marked the end of a rancor-free selection of Obaship candidates. Serious contention for the coveted seat started immediately Isiyemi died. Oracles and the words of our Elders were ignored. It was this resort to gross indiscipline that made Odu-elefin and Salami OYEDE his son to start fighting each others for the throne from Ikowogbe Ruling House. All entreaties asking either side to concede the post to one of them failed calamitously. An eye for eye between the two men as was expected end-up making the all Akowogbes blind. This gave the people of Ijana Quarters who were later day settler an Opportunity to sponsor their own Candidate.

Dada Eija father of Oba T. T. Dada initially led the Ijana Rebellion against Otun Quarters. They were no more contented with the position of Ajana Otta alone. He DADA EIJA purchased as many beautiful Beaded crowns and other expensive Royal Insignias.

Surprisingly his own people suddenly rebelled against him, immediately there were clear indications that the Rebellion would succeed, they suddenly ceased going to his house.

They brought in Aina Ako who was then the Head of Oloruus. Aina Ako was a very powerful man. People fear him the same way they feared death.

Oloruu means the Owner of the midnight. They were the King's Killer squad. Their duty was not only to ransack every nooks and crannies of the Town in the midnight to fish out Criminals and other marauders but they also carry out the execution of whoever is found guilty of offences that attract death penalty.

Since Aina Ako means death in words and action Dada Eija with all his wealth could not dare him.

The Ijana Rebels sought and obtained Alake of Egba's Support. They were the foundation of Egba's interference in Ota Chieftaincy affairs. The people

When Prince Adelu returned to Otta he decided to settle far away from the main Town. He cleared the ground along the by-pass known then as “Ajeji-Kogba” which literally means “No through fare for Strangers”. The road was later known as Dumex Road and now Idiroko Road. He immediately commenced the construction of High Wall-fences along what is now known as Bashorun Ojugbele Poultry Road or Ojugbele Street Agosaga Area in Otta. When the only ruling house discovered that some people had built a Tent around the Town and that the leader of this immigrants usually dressed like an Oba. Adelu was summoned to (Isoloshi) after some useful discussions Adelu was installed as the 8th Olota of Otta around 1675. Adelu had many female children but only one son called Prince Olukori.

When Adelu died Olukori ascended the Throne around 1690 without objection from Ijemo Isoloshi. Thus the Ikowogbe's surepturely became a very powerful Ruling House. Consequently when the Portugees came to Otta in the year 1701 and met Olukori as the first Crowned King in Yoruba Land having entered Yoruba Country through Badagry. They record in their diary that Olukori was the first Olota of Otta. Olukori himself had two children: Oyede and Ajayi Ekun from two wives, Oyede's mother was a princess from Ilufun while Ajayi Ekun was the daughter of one Asofe from Ilogbo Otta.

Oyede had many children including Oke-Eisa, Ajibade Ajayi Ose, Odu Eleefin who beget Salami Oyelusi Oyede, Oke-Eisa begat Prince Azeez Oyede (a Successful Produce Buyer) was the father of the last Olota Moshood Alani Oyede.

Ajayi Ekun, on the other hand was married to Ilo. Ilo Oyeyemi was a great grand son of one Agbodere who migrated to Otta about 500 years ago from Isalu Compound, in Iseyin.

Ajayi Ekun beget five (5) children for Ilo Viz: Agbebiyi, Odunburi Davis, Otegbola, Ojugbele and Akinjobi. Two of Ajayi Ekun children had been installed as the Asalu of Otta Viz: Osu-Ekun Bankole Asalu III & Oye

He brought out two sack bags after praying fervently for the two children he gave them presents already packed inside sack bags.

When Talabi opened his own bags, there were many fetish inside but the most important among them was Opele, which signified that Talabi would be an Ifa Divinator.

There were many things inside Osolo's bags as well, but the most important was a small Beaded Crown and some carved images known in Yoruba Land as Eree, (Aminiature statue).

The input was that Talabi would always be Ifa Divination while Osolo progeny would always be the King in the new Town.

The two children came back to Idimu-Olofin (as Ota was first named). Osolo and his young wife BANJOKO with some of his fathers slaves settled at a place now known as Isolosi.

Talabi and his wife Abinipe settled at Iliwo-Odo.

When the new harmlet did not grow as they wished, they traced their Eldest brother Aderenle Oyelekan back to Oke Ata.

There they met their mother Ikubamije and appealed to Oyelekan to follow them to Idimu Olofin, he agreed with them. He came with many slaves and children and settled just a little distance to his junior brothers.

When Oyelekan and his family arrived with his brothers, there was a big party or a mini-festival.

After the party they named Oyelekan's Tent Ido-Ata to enable them remember Oke-Ata where they found him and their mother. Oyelekan's tent has since been re-christained Idota - compound till today.

The name of the small town was changed from Idimu-Olofin to Ota.

Talabi's tent was named Iliwo while Osolo's compound became Isolosi.

Osolo new the implication of inheriting the Crown. He knew he owns the Town. He built four compounds and planted four of the miniature statue in each of them.

So at kelu compound we have till today Erumo - osanyin, We have Ogbodogi at Iganla. Iwunrin Ore has its shrine at Iga-Itibo, and Eyigbakuyo's Shrine was sited at Isokoran. Idi - Egun was planteed in the Bush. Idi-Egun has no miniature statue (Oba Adeyemi Anjorin is mother was from Isokorun Compound)

To worship these Idols we need (5) five different live-stocks apart from other small materials

To worship Iwunrin - Ore we need a Ram

To worship Ogbodogi we need a Sheep

To worship Erumosanyin we need a He-Goat

To worship Eyinbakuyo we need a Cock

To worship Idi-Egun we need a White She-Goat. Idi-Egun is a "Child of Circumstances"- Details would be found in "Aworì Treasury of inestimable value" to be launched later.

All the inhabitants of the New Town used to contribute money and materials needed for worshipping these idols for the peace and Progress of the Town.

At first the idols festivals was a yearly event but because of Ogbodogi which used to necessitate the need to carry-out of the town little baby of less than 3 months old, the festival was refixed for 3 yearly events. But today these festival are made once in a decade. That is, at 10 years intervals, to minimize the attendant inconvenience to young couples.

ti o fi le Ara lowo,
Omo Olofin ti O ja-ewe,
ti o fi le Osanyin lowo
Igan-Omo-Ode,
Mase fi Irin-Sonso,
Baba re gun mi,
Omo-Ode ma fi Edun,
Baba re bami ja lati oke-orun wa
Omo-Ode Mase fi Ewek'ewe
Osanyin Baba re le mi lara
Eyin ni Omo Aja-Ti-nmi-de-Odo
Omo Aro deede womi
Omo-Oloko ti oni Isheri

THE THRESHOLD OF SECOND RULING HOUSE IN OTA.

The first **Olota** from **Ikowogbe Ruling House** was **Adelu**. **Prince Adelu** himself was the son of **King Atiba** of old Oyo Empire. **King Atiba** married a grand daughter of **Osolo "Princess Adetoro Arugba"** from **Isoloshi**. **Arugba** had a minor disagreement with King Atiba over her insistence that **Odu-Ifa** should be included among the Deities to be worshiped in **Oyo** as was the practice in **Otta** then. She therefore angrily left **Adelu** with **King Atiba** and returned to **Otta** with her daughter **Princess Mareju**.

When **Prince Adelu** realized that he had many senior among King **Atiba's Heir Apparel** and that he needed not to be told that there is no way he could ascend the throne of **Alafin** despite the fact that he was much more richer than other children. He decided to move to **Otta**. **Adelu** had previously been contacting his mother at **Otta** who had been telling him that he was free to come and settle on His maternal father's Home Town at any time.

Coincidentally, **Adelu** came to **Otta** after the death of **Oba Olumoorin Adeshina** the sixth **Olota** of **Otta**. **Owomolu** was then the regent and had refused to be crowned as a ceremonial **Oba**. **Owomolu** was on the throne in acting – capacity when **Adelu** came to **Otta**.

IJAMIDO STREAM

According to History this small stream was the first sources of drinkable water discovered by Osolo. But suddenly the spring became very insignificant. Osolo and his brothers therefore consulted the Oracle and he was asked to make sacrifice for the goddess of the stream.

Adepeju the daughter of Talabi was made the Chief priestess. They offered their sacrifice and the water level started to become deeper almost immediately. Soon after returning home the beautiful damsels fell sick and died the following morning. When this type of mysterious death occurred several times to all Iya-Ijamido, Osolo and his brothers decided to be using slaves as Iya-Jamido.

It was the blood of these first princess and subsequent ones that the people of Otta used to invoke curses on any stranger perceived as working against their interests.

ORIKI IYA IJAMIDO

Iya Ijamido
 Aderohunke Omo Olofin
 Omoba ti ngbe Adesire
 Omoba tonsanpa ola wo'lu
 Omoba ti nrin-irin Oye woja
 Igan-Omo-Ode:
 Omo inu igbo nla ni a nbi Edun
 Omo inu igbo nla ni a nbi Aluko
 Omo Orita meta Okoo ti a nbi Enu sii
 Omo Olofin ti o ro Irin-Sonso,
 Ti o fi le Ogun lowo
 Omo Olofin ti o roo Edun,

IS THERE ANY NEED FOR OGBODOGI FESTIVAL CELEBRATION???

As I have always explained to those who cared to ask, the question “is there any needs for Ijemo-Isoloshi to be celebrating Ogbodogi Festival, putting into consideration the attendant hardship, the Festival duration used cause Nursing mothers?. The fact is that, it is never the intension of this Ruling House to be causing hardship to anybody. In fact, member of the family themselves are not exonerated from the inconveniences.

For instance, when Islam became the most important Religion in Otta, nearly all the adults in Isoloshi whole-heartedly embraced the Religion some elders and few conservatives decided to celebrate the occasion as usual coincidentally the wife of one of the newly converts delivered a twins (bouncing male and female babies). The husband told the wife not to bothered herself in following those who are rushing to Agege with their babies, assuring the wife that recitations of a section of Holy Quran could take care of all the evil Spirits. Though the wife was skeptical, she obeyed the husband until 3days to the festival. She became restless and started weeping, she complained bitterly to her parents who consequently forced the recalcitrant husband to allow the woman moved out of Otta to Babakan village, now the Navy Training School.

At the village, the woman was unable to sleep and so when Ogbodogi Worshipers shouted at Igboro, the woman heard them. The twins died 5 days later. Similar, faith befall many parents who failed to remove their babies to places not far enough and out-of-hearing for Nursing mothers.

In actual fact it is not Ogbodogi that kills the babies. When the Jins did not allow the founders of this Town to settle at their choice of settlement-Idi-Egun; they shifted to the present Isoloshi Compound and Iliwo-Odo; yet the fairies continued to kill their babies, so the spirits of Ogbodogi, god of Mortals was asked to negotiate with them (after consulting the oracle).

To save space and time one of the conditionalities was that a period would be set aside to offer sacrifices to them Ogbodogi fairies songs Mapa

Majaa was not composed by the founders of this Town, they are fairies recitations which nursing mothers must not hear unless their babies are more than 3 months old.

So we are living in a Land ruled by Two Rival Powers whose common spouse must be made pregnant or destroyed. The one or the other without concession, compromise or excuse. You are been forced to pay for the past intransigence of the gods.

PERSONAL OPINION

I personally believe that the period has arrived when we must know how to abandon that part of our culture which set its characteristics Boundaries and does not give free access to the light of the new civilization. We must now hand over to destruction those that are obsolete, so that only what is indestructible should subsist; perhaps Ogbodogi Festival is one of those that should be allowed to subsists presently.

THE FIRST TO WEAR THE CROWN IN OTTA

Osolo used to wear Beaded Crown during these idols festivals. Suddenly strangers started trooping into the new town from different corners of the town. Osolo usually settle them at Idi-Egun which then was a jungle in the out skirt of the town; but suddenly enemies too started entering the town through the Northern-end of the town.

These marauders would attack the inhabitants vigorously, but Osolo and his brothers were very good fighters, they would repel the enemies with all their strength and the enemies would have to disperse in disarray; but not until Osolo and his brother would have lost some other own kins.

It was then they realized that the act of keeping strangers at the out skirts of the town was a very wrong decision. If not foolishness.

So all the strangers were asked to vacate idi-egun. They were relocated to the northern route (usually called 'aju-ona) through which all strangers normally enter the town; with instruction to defend the town from the

Okede at a point where we have Oli-Agbobi-Ado building. So when the people of Itimoko entered Otta with their Sango image from Ilu-Egbo in Old Oyo they were allotted a small portion opposite the Palace, Now called Okede.

During the construction of the Palace all adults participated with exceptional of the Palm wine - Tappers, because they must go to their respective farms daily, so their contribution were daily donations of a large pot (Isa-Emu) to the labourers. The PAMY pots were usually gathered at a specific joint near the palace. So anyone who feels thirsty would just moved to the spot and take as much cups (Igbe-Emu) as possible free of charge and return to his PALACE work.

PAST OBAS OF OTA

			Precise Date
Oba Akinsewa	-	Ijemo-Isoloshi-	Unknown
Orunmoluyi	-	Ijemo-Isoloshi-	
Ikumolu	-	Ijemo-Isoloshi-	
Morolu (Obamoro)	-	Ijemo-Isoloshi-	
Ikumuyi	-	Ijemo-Isoloshi	-
Olumorin Adesina	-	Ijemo-Isoloshi	-
Owowolu (Adele)	-	Ijemo-Isoloshi	-
Adelu	-	Ikowogbe Ottun	-
Olukori	-	Ikowogbe Ottun	-
Adewole	-	Ijemo-Isoloshi-Osolo	-
Olagoroye Elewi	-	Ijemo-Isoloshi-Osolo	1821-1853
Oyede I. Olukori	-	Ikowogbe-Ottun	1853-1882
Isiyemi Otutu bi Osun	-	Ijemo-Isoloshi	1882-1901
Aina Ako - Awodogunjoye	-	Eleshi 1 Ijana	1902-1927
Oyelusi Oyede II	-	Ikowogbe	1927-1947
Timothy Fadina (Elewi) II	-	Ijemo-Isoloshi	1949-1954
T.T. Dada Eleshi II	-	Ijana	1954-1992
Alani Adetoro Oyede III	-	Ikowogbe	1994 till date

years on the Throne and died at the age of about 109 years.

The Movement to Ijemo

Akinsewa performed the Ipebi rite for about 3 months at Iga-Isokorun the compound of present Olota and was crowned at Ita-Ledi; the Boundary between Otun and Osi. Osi and Otun being the extent of the new Town. The other areas of the present Town were still jungle with foot-paths. He moved with his own family to Ketu compound as a Temporary Palace, where we have his statue now. Yet Osolo was still NOT pleased with the movement of strangers in and out of his itibo residence. He advised the Community to go and build a befitting Palace for their King at the route through which majority of these strangers trooped into the small Town. He said these strangers would be disturbing him from worshiping his Idols; moreso when small babes, most especially Twins should not be carried near Ogbodogi Shrine.

OTTUN OMO EGBON, OSI OMO ABURO (OTTUN, AS DECENDANTS OF THE SENIOR AND OSI, THE PROGENY OF THE JUNIOR).

On the day of Akinsewa's Coronation, Aderenle Oyelekan put the Crown on Akinsewa's Head; while Talabi handed him the staff of Office and Horse Tail.

The significance of this was to confirm that the people of Otun areas as senior Brothers to Osolo actually supported Akinsewa Obaship.

One year after the Coronation Ogbele the first son of Talabi became the first Oluwo to Olota. In the same vein Adejiyan the elders son of Oyelekan became the Odota, thus Ido-Ata Tent became Idota. Consequently only Odota's could put a crown on any Oba - Elect.

FIRST PALACE AT AJO-EMU

All the people of Otta actively participated in the construction of Oba Akinsewa's Palace. According to history the Palace was initially built at

invaders. This type of war was what they usually called "Ija-oju-ona"(the fighting on the road) Thus the area is called 'Ijana' today.

Consequently these Eguns were later compensated with High Chief Title - AJANA. Many past Ajanas usually traced their genealogy to Jabi-Ara a.k.a "Egun Omo-Ajalona".

AKINSEWA - OGBOLU ARAWOJOYE a.k.a IKO-RIKU-TORI-BOO

Though Osolo was very happy that he inherited a crown he was seriously obsessed because his first and second Issues were female . So when the 3rd born happened to be a male, he was very glad. He named the child "AKI-MI-SESEWA" which literarily means "It is now my strength has arrived". The name has since been change initially to Akiseewa and today AKINSEWA.

As time goes on, strangers continued to drift into Town daily. So the need to have an Oba to rule the new Town could no longer be over emphasized.

The entire community sent their representatives to Osolo that they would like him to become a King as obtained in Old Oyo Empire, so that his crown would be worn dailys and not during Idol Festivals. He told them to go and meet his senior Brothers Talabi and Oyelekan for approval. The people met Talabi at his Hut at ONILOGBO Road and Oyelekan at Idota. They all told them the Crown belongs to Osolo, but promised to convince him. Osolo later told his senior Brothers that like they themselves, he had become too old and without enough strength to carry the rigour and stress of a versatile Oba.

He reluctantly and with a voice a little above whispering offered them his son Akisewa. Although it was not the practice in the olden days to allow someone whose parents are still alive to become an Oba, the people exceptionally accepted Akinsewa to become the first CEREMONIAL Oba of Ota. The exact date was unknown, but he was said to have spent about 49



**OBA ADEMUMILUYI
AKINSEWA OGBOLU**



**HRH TIMOTHY
FADINA**



HRH T. T. DADA



**HRH ALANI
MOSHOOD OYEDE**



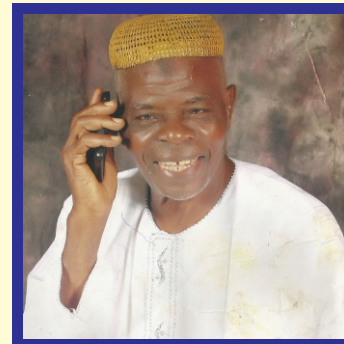
**HRH PROF. ABDUL KABIR
ANJORIN OBALANLEGE**
Present Olota of Otta Awori Land



**CHIEF OSU-EKUN
AGBEBIYI ASALU III**



**ASIWAJU SEN. AYODEJI
OTGBOLA**



ALH. H. T. ANJORIN



ALH. R. A. ASALU



**CHIEF PRINCE TAJUDEEN
SUNMONU AGBEBI ASALU**



**CHIEF PRINCE GBOLA
AKINBOYEDE**